OBEDIENCE AND SVBMISSION.

A SERMON

Preached at St. SAVIOURS-Church in *South-warke*, at a *Visitation*, on *Tuesday*, *the eigth day of* December: *Anno Dom.* 1635.

By IOHN FEATLY.

Obedientia non servili metu, sed charitatis affectu servanda est: non timore pœnæ, sed amore justitiæ. Greg. *l.* 12. *Mor.*

LONDON,
Printed by *R. B. Anno Dom.* 1636.

BRITISH MUSEUM

A SERMON OF OBEDIENCE AND SVBMISSION.

Hebrews 13. 17.

Obey them that have the rule over you; and submit your selves.

AVthority is the *basis* of regularity; and this of peace: for confusion raves in disobedience; and the want of submission is the ground of contention. 'Tis thus in Civill; 'tis likewise in Eccleſiasticall governement: *Religion* is forced into a melancholike dejection, if not supported by Lawes provided for her content. Shee's at leaſt *obscured* where not *countenanced* with *authority*; and languiſhes in a conſumption where ſhe deſpaires of regard. She requires power, but ſuch as either findes, or inforces *obedience*: She triumphs in *authority*; but ſuch as we finde aſcribed to the *deſtinies*, *Fata volentem ducunt, nolentem trahunt:*

trahunt: gently leading the obſequious; but by violence drawing the refractory mutiniers. For 'tis but idle aire that is articulated in commiſſions, and not neceſſitate's *obedience*. *Superiority* degenerates into the miſerie of a *Hieroglyphick*, if it knowes no more than a titular *Chimæra*, and becomes the ſad Embleme of its neglected ſelfe. 'Tis at moſt but a Mercuriall ſtatue, only pointing out, not ſpeaking the way.

But why ſhould I looſe my time in the treatie of ſuch a no-thing? For ſo it is. Compariſons are *Relatives*; and ye know the Canon in Logick, *Poſito uno Relatorum, ponitur & alterum*. Relatives are Twins, and derive their being from the ſame inſtant. There cannot be a *great*, but there muſt be a *little*: there cannot be a *ſuperiour* unleſſe we grant an *inferiour*: the *higheſt* muſt have a *loweſt*: and how can this bee granted in policie without *obedience*. Otherwiſe 'tis a *parity*, not a *government*; 'tis a giddie confuſion, not a well-ordered command. *Religion* hath her juſt policie. She proceeds by rule. *Authority* ſpeakes, and *obedience* anſwers. Thus does the Common-wealth, thus does the Church too triumph though ſhe's *militant*. Submit your ſelves to every Ordinance of Man for the LORD's ſake, whether it be to the King, as ſupreme, &c. 'Tis S. *Peters* in his 1 *Epiſt*. 2. *Chap*. and 13. *Verſ*. There's the prerogative of *Supremacy*, and the loyalty of the Subject. It is the ſame too (although ſubordinate to ſacred Majeſtie) in the Church, according to S. *Paul* in the warrant of my Text, *Obey them that have the rule over you, and ſubmit your ſelves*.

Too curious a diviſion may offer violence to my Text. For mine owne part I affect not their courſe, who endeavour rather the magnifying of their wit, than the true dividing

ding of the matter. The words are plaine; my diviſion ſhall imitate. The ſentence is a precept (properly, rather than counſell) to obedience. Herein obſerve,

1 The Object of our duty: *viz. They that have the rule over us.*
2 The Subject, or matter of our dutie, turning upon two hindges, *ſcil.* { 1 *Obedience.* 2 *Submiſſion.*

Of theſe in their order; and firſt of the Object of our dutie, or perſons to be obſerved, *Thoſe that have the rule over us.*

Thoſe.] A number excludes a Deitie; but power inſinuates it. Where ſhall I begin then to ſeeke my Object, but there where I finde the centre of command? I muſt look up firſt to thy Throne, O GOD, and acknowledge with ſubmiſſion, that thou haſt the rule over me. I muſt acknowledge further too:

(Ρεῖα θεὸς γ' ἐθέλων κ' ἐπήλωθεν ἄνδρα σαῶσαι, ſayes the heathen Poet.) Although thy Throne be far, yet thy power is neere for my ſalvation, if it may ſtand with thy gracious pleaſure. Homer. *in* γ. *Odiſſ.*

And not ſo onely, but yet further too I muſt determine with the ſweet * Philoſopher, that *Propè es, mecum es, intus es*: Thou art neere me in thine ordinances, if I obey; thou art with me in thy care, if I ſubmit: thou art in me by thy Spirit, if I humbly receive thee. Let me begin then with my GOD; and ſo let me end too, ſince he's the *Alpha* and the *Omega*, the *beginning* and the *end*, *Apoc.* 1. 8. We had had no creation but by his power; we had had no Kingdomes without that creation: wee ſhould have had no Lawes without thoſe Kingdomes: and we can have no Magiſtrates to execute thoſe Lawes, but by his election: ſo our Apoſtle tels us, *There is no power but of God, Rom.* 13. 1. 'Tis ſtrange to me therefore (when I conſider that

* Senec. *in Ep. Quadam ad Lucilium.*

this GOD is but one) that the Heathen ſhould dreame of a plurality. Yet tis true: yee have read it, and I have knowne it among them. 'Tis ſtrange too (when I conſider of the *infinity* of this my GOD) that the ſottiſh *Romans* ſhould ſtile their *Nero* God, whoſe wandering carkaſe ſo long ſince travelled in the bellies of the Wormes. But 'tis more ſtrange when I reade of Chriſtians, that ſtile a mortall man *Dominum Deum noſtrum.* Yet this is true; ye may finde it among the Papiſts. They might have had more pretence for it (I confeſſe) had they at firſt entitled the *Papacie* to it, and not the Man; for to that they aſcribe a kinde of immortality. Againe, 'tis ſtrange too (when I ponder upon the *Vbiquity* of my GOD) that a man could live which would denie a Deitie. Yet ſuch there is, I muſt, I will beleeve it, for 'tis canonicall, *The foole hath ſaid in his heart, there is no God, Pſal.* 14. 1. But where is no God? Thou Foole, if this night he condemne thy ſoule, thou wilt finde that there is a God. He's in that heart which denies him, either in mercie to convert, or in judgement to confound. Behold then, here's the ground of our obiect, GOD; for the higheſt powers that the Sunne gazes upon, receive their command from his divine Ordinance. He commands, and Kings obey; for by him Kings reigne, *Prov.* 8. 15. Kings command, and we obey; 'tis our Apoſtles injunction, *Rom.* 13. Thus muſt ſubiects, thus muſt inferiours, ſubiect, ſubmit to their Kings; to their Superiours, *in*, and *for* his ſake who is King of Kings, and Lord of Lords, becauſe (ſayes my Text) they *have the rule over us.*

But who are theſe which *have the rule over us?* We may be unjuſt in our obedience if we ſubmit to a Vſurpation. Bleſſed be *God* (my beloved brethren) we can have no ſuch pretence for rebellion. 'Tis firſt our dread *Soveraigne,*

raigne, to whom (without ſo much as the leaſt ſuſpition of doubt) we muſt humbly, and heartily ſubmit with the greateſt induſtry of obedient loialty: And let the hearts of thoſe Traitors that conſpire diſloialty, by a juſt *Prolepſis* teach them their fate, in being the burning tormentors of their diveliſh ſelves. But muſt we obey none elſe? Yes, his Miniſters of juſtice too, or elſe we are Rebels. His Eccleſiaſticall Iudges; for thoſe he appoints for the ſweet harmonious government of the Church, by religious and juſt diſcipline. His Civill Magiſtrates too; for they adminiſter juſtice in the weale-publike. All theſe muſt be conſcionably and carefully obeyed, for they *have the rule over us*.

Multiplicitie of expoſitions hath begotten a pluralitie of opinions; ſome making *Soveraigne Supremacie* the aime of my Apoſtle; others only the reverend Clergie. I will not neglect either; but give me leave to begin with the firſt, the beſt, The King. *Obey the King*, for he hath the rule over us.

Next under *God*, his Majeſties authority is to be acknowledged, and publiſhed by the Clergie: ſo ſaies the firſt Canon. 'Tis my loialtie to ſubſcribe to it; and 'tis my joy that your reverend ſelves are the juſt witneſſes of my *canonicall obedience*. 'Tis our dutie in generalll to acknowledge it; and it ſhall be my forwardneſſe. Yea, and 'tis fit for my Text too in part; for this is the expoſition of [a] *Aretius* and [b] *Zuinglius*: the words of the former are theſe; *Præpoſitos hîc Magiſtratus intelligo, aut certè Seniores qui populo præſunt, & in cœtibus fidelium authoritate antecellunt*. The other is not ſo confident in his opinion, and therefore ſayes only, *Videtur referendum eſſe ad Magiſtratus obedientiam*. The reaſon of both is rendered by them both, *Quia de Miniſtris priùs jam egit verſu ſeptimo*.

a Aretius *in locum.*
b Zuing. *in locum.*

I muſt confeſſe, that I ſubſcribe not in judgement to this their opinion, but yet 'twill advantage me to make uſe of their miſtake. S. *Chryſoſtome* ſeemes at firſt to be the Author of this opinion, *ſed parum commodè* ſayes [c] *Hyperius*; and his reaſon is double; *ſcil.*

c Hyper. *in locum.*

1 Becauſe the Hebrewes at that time had few or no Civill Magiſtrates that profeſſed the faith; but on the contrary, cruelly endeavoured their violent ſuppreſſion. But (by his leave) if the ſenſe would beare it, the exhortation were juſt, to admoniſh the people to obedience, even to *them*, ſince they were ordained their Magiſtrates: as ye ſhall heare hereafter.

2 Becauſe in the inſuing words, the Apoſtle tels them, that they *watch for their ſoules. Atqui Magiſtratus civiles* (ſayes *Hyperius*) *non incumbunt propriè ſaluti animarum; ſed tuentur ea quæ ſunt ſalutis externæ, & corporalis:* But (ſayes he) 'tis the property of the civill Magiſtrate, to care for the externall government of the bodie, and not to imploy himſelfe about the affaires of the ſoule. That's his reaſon indeed. But we know it otherwiſe (bleſſed be our Almighty Protectour) in theſe flouriſhing Kingdomes. For he that is the *Defender of the Faith*, and Supreme, as well in Eccleſiaſticall, as Civill matters, hath, doth, and I pray God long he may, *Watch over our ſoules*, although not by immediately exerciſing the function of a Miniſter; yet mediately executing his ſacred and religious juſtice and providence, by the learned and vigilant Lords, both ſpirituall and temporall. Yea, let me go a little further yet too; and with humbleſt thankfulneſſe let me acknowledge, that *immediately* alſo he watches over us, by his care of the Church, and preſerving it from injuries by his royall protection. Thus doe we juſtly acknowledge that he is our ἡγεμὼν, our Prince, to whom of right it belongs to have the rule over us.

Our

Our ſecond ſort of Expoſitors, will have the word to intend our reverend Prelates: and juſtly. They are ſtiled

by
1 *Tremellius*, and *Arias Montanus*; *Duces*, our Captaines.
2 *Beza*; *Ductores*, our Leaders.
3 The vulgar Latins, *Leo Iuda*, *Iohan. Benedict. Pariſien.* and *Stephanus*; *Præpoſitos*, which
4 The *Rhemiſh Teſt.* engliſhes, *Prelates.*
5 *Fabritius*, and *Sebaſtian Caſtalion*; *Gubernatores*, our Governours.

1 *Præpoſitos vocat paſtores, & Epiſcopos*, ſo ſayes *Cornelius a Lapide.*

2 *Paſtores, & Gubernatores*; ſayes *Hemmingius.*

3 *Prælatos, & Superiores*; ſo *Dionyſius Carthuſ.*

4 *Eccleſiæ Paſtores*, ſaies *Hyperius*: And he renders the reaſon why theſe are meant, and not the Civill Magiſtrates; *Cum enim inter Hebræos variæ ſubinde ſererentur opiniones, &c.* The Hebrewes were contentious in the variety of their opinions: Some denying CHRIST to be GOD: ſome rendering him *not*; and ſome, but equall with *Moſes*: ſome contending for the ceremonies of the Law: and laſtly ſome too, hammering out of their owne braines other ſuch doctrines of errours; and yet every one boaſting of his opinionative learning, and vaunting of his skill in the expoſition of the Scriptures. In the multitude of theſe diſturbances a cure was provided. They had a *Prelate* to appeale unto, whoſe care it was to reconcile their differences. Our Apoſtle therefore endeavouring their ſatisfaction, admoniſhes them to obedience to thoſe *that have the rule over them.* This I conceive to be proper. We'l follow this expoſition, and according to their Titles we'l enquire into their Offices.

Ye have heard that they are our Captaines, Leaders, Governours, Prelates, which are here intended. They are thoſe in every Countrey, to whom by a juſt power is committed the government of the Church. Not any ſchiſmaticall Sectarie here; nor any ſelfe-conceited raller beyond the Seas. Not the grave-bearded Browniſts; nor the down-look't Separatiſts; nor the diſorderly Anabaptiſts. Not the Apron-preachers of ſome Sects; nor the illiterate, pettiſh Baulers among others. Theſe are the Authors of diſtraction, not order; and the ring-leaders to mutinie and rebellion, not the compoſers of differences intended in my Text. Such as theſe have formerly ſwarmed in this our Kingdome; but (God be bleſſed) the care of thoſe *who watch over us*, hath corrected the furie of their publike diſorder. Did ye but heare them in their Conventicles in thoſe Countries where they have gained their freedome, you would wonder that men ſhould be ſold to ſuch folly. Ye know what once did ſave the Capitoll,

Sollicitive Canes, canibuſvè ſagacior Anſer.

But theſe we can ſcarcely imagine worthy to be ranked with them, becauſe (on the contrary) they are Traitors to ours. Ye would hardly beleeve how gravely they will ſpeak their undigeſted crudities; and father their contradictions upon the bleſſed Spirit. They will maintaine a precedencie indeed; but 'tis preſerved in each perſons opinion of his particular ſelfe. Every man among them is beſt, although none be good: all are Lords; none Subjects. Had they but ſo much of reaſon as they want of religion, I doubt not, but they would eſpie their own enormities. But ſo long as they hug themſelves in theſe their vanities, give me leave to determine them to be none of the ἡγουμένοι my Apoſtle meanes.

In

In our Church they are the moſt reverend Arch-Biſhops, the right reverend Biſhops, and thoſe whom they appoint for the preſervatiō of diſcipline in our flouriſhing Church. 'Tis confeſſed that ſome will ſtorme at my opinion, to whom the name of a Biſhop is a ſtrong purgation. But them I remit to their owne γυνῆμα, *Geneva:* and if want of imployment be the cauſe of their exception, let them confer about a better expoſition of S. *Iohn*, *Rev.* 9. 3. See the fate of error, how it concludes in ignorance, and where contention is grounded upon a diſturbed paſſion, how does it vent it ſelfe in termes appropriated to follie? If Learning and Religion be growne ſo much out of their favour, as that Academicall Degrees, and Eccleſiaſticall Orders render us Locuſts, we'l wiſh that they may once be baniſhed into their wits, or elſe remit them to their *Fornace.* They will be angry (I beleeve) if I ſhould retort it upon themſelves: I reſolve therefore not to ſtile them Locuſts, but me thinks they come very neere the *Pyralis* in *Plinie*, which ſo long as it is in the fire, it liveth: but if it chance to leape forth of the Fornace, and to flye far into the aire, it dieth. Their beginning is the *Ignis fatuus* of an unhallowed zeale; I meddle not with their end. Theſe notes are truly *Nigro carbone notandæ:* I leave them therefore to the judicious cenſure of Authority.

Plin. *nat. hiſt. tom.* 1. *lib.* 11. *cap.* 26.

'Tis ſtrange too, that their great Abbettour ſhould ſo much miſtake; as to ſay, that * *Gradus Epiſcopalis eſt Eccleſiæ Apoſtolicæ ignotus.* Certainly in this, the fury of his paſſion quarrelled with his learning, and thence he fell into this raving *phrenſie.* Otherwiſe I cannot imagine how it will be maintained, that becauſe our Apoſtle uſes the plurall numher in my Text, we may therefore conclude with him, *Nondum illum gradum Epiſcopalem fuiſſe in Eccleſiam inuectum.* He proceeds to ſpeake what (for his

* Beza in annot in locum.

owne ſake) I bluſhed at when I read it, *A quo certè Satan ſuam Oligarchiam auſpicatus eſt, quæ in tyrannidem illam Antichriſtianam evaſit, & nunc quoque Eccleſiæ inſtaurationem remoratur.* I will not engliſh it for their ſakes whom it leaſt concernes; nor confute it, leſt by that they conjecture at what I conceale. Such opinions as theſe have ſpawned ſedition and often howled and yelled in our Mother the Church. But alas, did their maintainers but conſider the burden of theſe our *Captains*, our *Leaders*, our *Governours*, our *Prelates*; I preſume their contention would be changed into pitty; and their oppoſition would end in obedience to theſe that *have the rule over us*.

Would ye know their *burden?* Let my Apoſtle ſpeake it in the enſuing words, *They watch for your ſoules as they that muſt give an account:* And let * *Cornelius a Lapide* apply the words, *Quantumuis honoris, reverentiæ & obedientiæ deferas præpoſito, nunquam onus, & periculum quod ipſe pro te ſuſcepit adæquabis;* All the honour, reverence, and obedience which ye performe to your *Prelates*, will never countervaile their burden, and danger. Or elſe here *Hemmingius* his concluſion, *Graviſſimum, & laboris, difficultatiſque pleniſſimum eſt paſtorum officium:* the miniſteriall function is both weighty, and laborious even in inferiors, what then may we deeme it to be in ſuperiours?

* Cor. a Lapide *in locum.*

Would you know their care? Let * *Fulgentius* ſpeak it. *Soliciti ſunt*, ſayes he,

1 *Prædicando.*
2 *Bonum exemplum præbendo.*
3 *Exteriora providendo.*

* Fulg. *in Verba, ipſi enim pervigilant, &c.*

They are carefull in their { 1 Doctrine. 2 Converſation. 3 Hoſpitality.

Hence our Countrey-man the * *Dominicane* concludes, that *curæ prælatorum requiritur;* 1 *Solicitudo,*

* Nic. Gorran. *in verba quaſi rationem zeddituri.*

1 *Solicitudo, quia pervigilant.*
2 *Magnitudo, quia rationem reddituri.*
3 *Multitudo, quia pro animabus vestris, non tantùm pro suis.*

Tho. Aquinas upon the place obserues, that because they are *Pastores*, therefore they doe, or ought to imitate the Shepherds in *Luke* 2.8. Which at the Nativity of our Saviour, did both *abide in the field*, and also *watch* over their *flocks* by *night*. Yee heare their *burden* and *care*; and (if as yet yee are not snatched up into admiration) I shall heighten you with that of S. * *Chrysostome, Miror si potest salvari aliquis rectorum*: But let * *Gulielmus Estius* qualifie him: *Hæc dicit respiciens ad multitudinem eorum qui per ambitionem sese conjiciunt in illam tanti momenti functionem:* for God forbid that the admiration should extend to a universality without any exception, *Nam legitimè vocato, & fideliter, atque ex charitate sacrum illud munus exercenti, qualis fuit ipse Chrysostomus, periculum esse non potest*, sayes the same *Estius*.

* Chryl. *in locum.*
* G. Estius *in locum.*

Ye have heard their *labour:* or else let * Saint *Augustine* speake it, *Episcopus nomen est operis*. Wherefore (my beloved) as ye are

* Aug. *de civ. Dei.*

1 Souldiers, so yee must obey your reverend *Prelates*, for ye heard that they are your *Captaines*.
2 As ye march in your ranks towards the Kingdome of Heaven, so ye must obserue them, for they are your *Leaders*.
3 As ye live in the blessed time of a flourishing Church, so ye must submit unto them, for they are your *Governours*.
4 As ye are in subjection, so ye must obey

obey them; for they are *Prælati*, they have the *rule over you*; ſo ſayes my Text. I will conclude this point with that of S. *Chryſoſtome, Malum eſt ubi nullus eſt principatus, & multarum cladium extitit occaſio*: which I will engliſh thus: The want of Epiſcopall juriſdiction, hath proved the cauſe of many a bloudy contention. Or I wil conclude with that of *Cornelius a Lapide, Cum tantum ſit onus præpoſiti, promptè illi obedito, nè ſi ſis dyſcolus, & inobediens onus ejus aggraves, ſub quo ipſe gemat dum cogitat, quòd pro tuâ inobedientiâ, & malitiâ Deo rationem reddere debet.* Let the weight of the *Prelates* function, be a forceable argument to perſwade you unto a ſubmiſsive obedience. 'Tis moſt juſt, 'tis moſt neceſſary: my Apoſtle commands it; *Obey them that have the rule over you, and ſubmit your ſelves*: which is the ſecond Generall, *The duty injoyned*: viz. *Obedience*, and *Submiſsion*.

Chryſ. *in locum.*

Cor. a Lap. *in locum.*

Vnwelcome newes commonly renders the meſſenger unacceptable; and when we are diſpleaſed with the meſſage, we frowne upon the deliverer. An ill plea it is (I confeſſe) for my ſelfe, ſince the ſubject of my inſuing Tract muſt be that which is generally cried downe by oppoſers, *Obedience*. But he that for feare of diſpleaſing, neglects his commiſsion, muſt undergoe a cenſure for his effeminate fearefulneſſe. To you therefore (my beloved auditors) muſt I preach the words of this great Doctor of the *Gentiles*, *Obey*, &c.

Whom ye muſt *obey*, ye have already heard. How ye muſt *obey* comes now to be handled.

1 *Obedite, & obſecundate*, ſay *Tremellius* (out of the Greek) and *Stephanus*.

2 *Parete, & obſecundate*, ſayes *Beza*.

3 *Obedite & auſcultate*, ſayes *Tremel.* out of the *Syriac*.

4 *Parete*

4 *Parete gubernatoribus vestris, & estote dictis illis obedientes:* so *Fabritius* out of the *Syriac.*

5 *Obedite & subjacete:* So sayes the vulg. Lat. *Arias Montanus, Iohannes Benedictus Parisiensis,* and others.

6 *Parete, & obsequimini.* So *Sebastian, Castalion.*

7 *Parete, & concedite.* So *Leo Iuda,* and *Erasmus. Hyperius* renders the reason why 'tis translated *concedite. Non solùm convenit illis parere* (saies he) *verùm etiam quadã concedere, & permittere, &c.* Since we know that 'tis impossible even for the worthiest Divine to be so exactly accomplished, and his hearers so discreetly judicious, as that he may hope to give content to every one in all things: *Alij causantur pastorem non satis doctum, &c.* Some are accused for their lives, some for their ignorance in Schooledivinity; some for not being at all, and some for being too much (as they will have it) read in the Fathers; every one is accused for one thing or another, whether justly, or unjustly, *Propterea Apostolus cupit aliquid eis concedi.* Hyper. *in locum.*

8 *Cedite* saies *Pelican: primò enim obedientiam, deinde honorem illis deferri jubet.* And he wants not his reason: *Cedimus enim* (saies he) *& nos submittimus iis quos honore prosequimur, & superiores agnoscimus.*

9 *Subjacete* saies *Ludovicus Tena:* and that,

1 *Non resistendo.*

2 *Non vos iis co-aequando; sed potius reverendo, & honorando ut superiores.*

10 The Greek hath the first word πειθεσθε. Now πειθω signifieth *oratione flectere,* as *Stephanus* will tell you: whence πειθω *Suada* is made the Goddesse of Eloquence: so that the Apostle requires us to harken to, and *obey* the doctrine of the *Clergie.*

The second word is ὑπεικετε of ὑπεικω, *credo* (not of ὑπαιθω for that's too narrow) and it signifieth (as saies *Tertullian*) *obedientia*

obedientia humilem, ſubmiſſam, & ſupplicem exhibere; yea, ſuch obedience as forbids all replying, or anſwering again.

*G. Eſtius in locum.

Eſtius quotes *Theophylact* and *Oecumenius* for tranſlating it *Exactam obedientiam, ut ſi operibus illis ſerviendum ſit, non detractent*: Such exact obedience, as (upon a good occaſion) denies not aſſiſtance by purſe or paines: For (ſayes he) the Greek word ſignifies *locum dare*; *ſubmittere ſe*; *& obſequiis ſubjectionem oſtendere.*

The varietie of theſe Verſions hath cauſed diverſitie of opinions.

1 *Fulgentius* thus; *Obedite quantum ad præcepta, ut faciatis ea quæ per eos præcipit eccleſia. Subjacete, ut reverentiam exhibeatis.*

2 *Hugo Cardin.* thus; *Obedite quantum ad præcepta: Subjacete quantum ad correctiones, et diſciplinas.* And he confirmes his interpretation of the latter by the authority of *Lev.* 5.3. where the Vulg. Lat. reades it, *Si tetigerit quicquam de immunditiâ hominis, &c. ſubjacebit delicto, id eſt,* ſaies he, *pœnæ delicto competenti.*

3 *Dionyſius Carth.* thus, *Obedite præpoſitis veſtris, eorum præcepta ſervando. Subjacete reverentiam exhibendo.* And he confirmes it by our Saviours words in *Luke* 10.16. *He that heareth you heareth me, and he that deſpiſeth you, deſpiſeth mee.* From hence *Gorran* gloſſes upon the words thus: *Obedite, &c. mandata ſua implendo. Subjacete reverentiam exhibendo.*

Which although it be the ſame with the former; yet he grounds it upon another place of Scripture, *viz. Col.* 3. 20. *Children obey your parents in all things, for this is well pleaſing unto the Lord:* where by *parents* he underſtands, our reverend *ſpirituall parents.*

Tho. Aquinas upon my Text obſerves, that a twofold dutie is required in us towards our ſpirituall overſeers. *viz.*

1 *Obedientia*

1 *Obedientia, ut ipſorum mandata impleamus:* which he preſſeth by that, *in* 1 *Sam.* 15.22. *Behold, to obey is better than Sacrifice; and to harken, than the fat of Lambes: Quia per victimas aliena caro, per obedientiam verò voluntas propria mactatur* ſayes S. *Gregory.* Becauſe in ſacrifices the fleſh of others, but in obedience the will of our ſelves is made the oblation.

2 *Reverentia, ut eos honoremus tanquam patres & ipſorum diſciplinam toleremus:* to honour them as Fathers, and to ſubmit to their diſcipline. This he confirmes both out of the firſt of 1 *Peter* 2.13. and *Rom.* 13.2. *Whoſoever reſiſteth the power, reſiſteth the ordinance of God.*

Thus then ye ſee according to the generality, that two things belong as due from us to our *Prelates*, viz. 1 *Obedience* to their *doctrine.* 2 *Obedience* to their *diſcipline.*

The former is due to the whole *Clergie* in generall, who divide the word of truth aright; the latter, to thoſe in particular that *have the rule over us.* Vpon theſe two columnes I ſhall erect the fabrick of my inſuing tract: and firſt of the firſt; *viz. Obedience* to their *doctrine.*

Generall poſitions for the moſt part *command* our beliefe; and require not arguments to preſſe our aſſent. *To harken to the Preacher* then we know it our dutie; and even children by imitation forbeare a neglect. I hope therefore that your religious approbation of this generall *Theſis,* will not need my induſtrie in the proofe of its neceſſitie. It is *Lippis, & tonſoribus notum.* Yet to ſatisfie the objections of a ſcrupulous conſcience; and to correct the petulancie of refractory diſturbers, I ſhall firſt lay downe the qualitie of the perſons to whom we muſt attend: ſecondly the manner of attention, and obedience we are to performe unto them. And firſt of the firſt.

The *Eye* and the *Eare* are the darlings of the world, and outſtrip the reſt of the ſenſes in their generall credit. Thus it is the cuſtome to skan our *Miniſters* by their *precepts* and *examples*. They are both the *Vbera*, the dugs of the Church, through which the people ſuck their divinitie. That Church is therefore ſubject to cenſure, of which (in reſpect of theſe) we may take up that complaint in *Cant.* 8.8. *We have a little Sister, and ſhe hath no breaſts.* 'Tis farre better where but one is dried up, ſo the other give milke, be it *precept* or *converſation*; although I muſt confeſſe even that caſe very dangerous. 'Tis fearefull for a Miniſter to bee criminall in either: Yet for thoſe which have not the gift of *preaching*, our holy Church hath ordained a learned ſupply in the Books of *Homelies*: but for the other ſhe cannot provide any remedie but by *diſcipline*. Ye have heard of the Law-givers anſwer; who being demanded why he appointed no law for the puniſhment of a *Parricide*, replied, becauſe he never imagined that any wold be guilty of ſuch *barbarous inhumanity*. I hope the ſame too of our Eccleſiaſticall brethren, that *none will be guilty*. I ſhall onely therefore put you in mind (my reverend and moſt affected brethren) of that of S. *Gregory*; *In exemplum culpa vehementer extenditur, quando pro reverentiâ ordinis peccator honoratur.* He's yet more tart; pleaſe you to heare him ſpeaking to them eſpecially who are placed in authority; *Scire debent Prælati quod tot mortibus digni ſunt, quot exempla perditionis ad ſubditos tranſmittunt.* Or if you pleaſe to have a ſhorter *memento*, take that of S. *Hier. Grandis dignitas Sacerdotum, ſed grandis ruina ſi peccent.*

But let me not forget my ſelfe. Come I here to queſtion the Prieſt, or rather to admoniſh the people? The former I refer to our judicious Conſiſtories; the latter is the buſineſſe that's now to be handled.

'Tis

'Tis a common deluſion of the deceiving Serpent to whiſper into the *Laity* a contempt of the *Clergie*. Alaſſe, alaſſe, 'tis too frequent; for we often ſee, that their falſe accuſations render him obnoxious, whom they deſire to have ſo. The rude vulgar ſit in judgement upon their *Paſtours*, and condemne them for their innocency. Should their verdicts paſſe, Religion would become retrograde; and he ſhould be accounted wicked who refuſeth to bewicked. They ſtrive upon a curious inquiſition to make him culpable; and upon the leaſt diſcovery of the ſmalleſt imperfection, they voice him ſcandalous. This (I am ſure) is not the effect of religious *obedience*.

The interlineall Bible upon our *Obedite*, tels us in a marginall note, *Præcipimur non diſcutere vitam præſidentium; nam qui illos ſpernit Deum ſpernit*. The inquiſition into the lives of them that *have the rule over us*, ought not to be the buſineſſe of thoſe that are of the *Laity*. And *Iohannes Arboreus* goes farther. *Non ſatagere debent ſubditi, & curioſè diſquirere num ſui Domini, & præfecti honeſtè an turpiter vivant, modo eis recta, & honeſta præcipiant*. Inferiours are preſumptuous, if inſtead of attention to the Doctrine, they pry into the converſation of their ſpirituall ſuperiours. *Si benè dixerimus veſtrum eſt; ſi benè vixerimus noſtrum eſt*, ſayes Saint *Auguſtine*: our wholeſome doctrine benefits you; but our godly lives are advantagious to our ſelves. Which puts me in minde of anſwering a queſtion propounded by S. *Chryſ.* and others; *Whether the doctrine of a Miniſter may be neglected, where his converſation is to be blamed? Haymo* ſayes, that we owe obedience to them, *In quantum doctrina, & mores illorum ſancta, & pia exiſtunt*; ſo long as their doctrine is orthodox, and their lives unreproveable. But yet (ſayes he) *Si à viâ rectitudinis aberrent, non faciamus qualia agunt, ſed qualia dicunt,*

Io. Arb. *in loc.*

S. Chryſ. *in loc.*

Haymo *in locum.*

dicunt, &c. If their lives be tainted, let us follow their precepts, and decline their practiſe. And he grounds it upon our Saviours ſpeech, as it is in *Matth.*23.2. and 3. The *Scribes* and *Phariſees* ſit in *Moſes* Chaire: all therefore whatſoever they bid you obſerve, that obſerve, and doe; but doe not ye after their workes. *Anſelme* (quoted by *Ludovicus Tena*) is of the ſame opinion, that the enormities of the perſon ought not to bring contempt to his doctrine: *Subjacete præpoſitis* (ſayes he) *non tantùm bonis, & ſanctis, ſed etiam peccatoribus.* *Nazianzen* will tell you, that although the Signet be Lead, or Iron; yet it will leave the ſame impreſſion as another of Gold. S. *Auguſtine* will tell you, that the water which paſſeth through an earthen Pitcher, refreſheth the Herbs, as well as if the Veſſell were made of Silver. Heare then S. *Chryſoſtomes* direction; *In cauſâ fidei dum præpoſitus malignus extiterit, fuge illum, & evita, non ſolùm ſi homo fuerit, ſed etiam ſi Angelus de Cœlo deſcenderit. Si verò in vitâ moribus malignum dicis, noli curioſus eſſe, &c.* In matters of faith if he prove erroneous decline him; yea, though he were an Angell from Heaven: but be not too quick-ſighted into the affaires of his life. *Hiſce etiamſi dyſcoli ſint, & ſceleraţi, obediendum eſt,* ſaies *Theophilact:* Their impurity muſt not detract from your *obedience*: but it muſt be with S. *Aug.* his diſtinction, *Non quia mali ſunt, ſed quia bona obſervare præcipiunt, quibus obedire debemus.* Your obedience muſt be founded upon the purity of their preaching; not the impurity of their manners. S. *Chryſoſtomes* determination in an other place is good; *Si qui præſunt improbi forent, innumeriſque ſcaterent malis, ne ſic quidem fas eſſet diſcipulo dictis non audientem eſſe, &c.* Though they that are ſet over you ſhould ſwarme with impieties, yet it freeth you not from attending to their wholeſome admonitions. But with that take

Aug. Ser. 5. ad fratres in eremo. De obedientiâ ad Sacerdotes ſuos.

S. Chryſ. in comment. in Gal. 1.

take the limitation of *Eraſmus*; *modò ne pertrahant ad impietatem*; ſo they ſeduce not to evill. Or with that of *Hemmingius*; *Sit regula vox Euangelii, &c.* Let the Goſpell be their rule, againſt which if they preach, ye are freed from obedience to their doctrine in that particular. His ground for it is that of *Cornelius* to *Peter* in *Acts* 10.33: Now therefore we are all preſent before God, to heare all things that are commanded thee of God. *Anſelme*'s opinion is the ſame; *Obedite, id eſt, obtemperate juſsis eorum in omnibus, niſi fortè malum aliquod juſſerint, &c.* But he goes yet further, *ſed cætera omnia, etiamſi non videantur eſſe bona, &c.* Obey their commandements ſo far as they are good; yea, even in things which at the firſt appearance ſeeme not to be good. Wherein me thinks he gives a ſecret check to thoſe whoſe too too ſcrupulous conſciences make them ſo ſuperciliouſly ſtrict, and ſo haughty minded, that their owne opinions (though never ſo erronious) muſt ſit in judgement upon the actions of their Miniſters. They will be cenſurers, though their judgements are depraved; which makes *indifferences* appeare to them ſinfull. Their forward cenſures hurrie them into errours; and their preſumptuous ſelfe-conceitedneſſe is the ground of their diſturbances. They are out of the way, and yet they had rather to nuzzle themſelves in an errour, then become ſo wiſe as to acknowledge their folly. Too many alas of theſe does our countrey labour of: moſt of whom (for feare they ſhould be convinced of their opinions, and ſo become zealous with ſobriety) have quit our countrey to flie into their *Canaan*. Thus *timor addidit alas*, the feare of conformity hath made them to uſe the wings of their ſhips: and (as if they were begotten for rebellion) their ſpirits of contradiction diſdaine the confines of our flouriſhing kingdomes. But for my part I ſhall wiſh them al-

wayes a prosperous gale to carry them to their Port; *Navigent Anticyras*, so we be no more troubled with their schismaticall censures, and clamorous disturbances. Indifferent things in themselves doe in a manner alter their nature when they are commanded by authority. It is the tenent of our * Church, and it shall ever be mine. I will therefore obey even in such things, *Etiamsi non videantur esse bona*: for my particular judgement shall never justle the authority of so many reverend Divines, nor a private sawcinesse oppose the learned acts of a judicious *Convocation*. I confesse that I cannot chuse but take notice of the judgement of *God* upon these schismaticall *Precisians*: for whom spiritual pride hath puffed up into a schisme in our Church, a seduced judgement banishes into ignorance of their temporall blessings.

* *Constitutions & Canons ecclesiastical*; Can. 30. *in fin. Things of themselves indifferent, do in some sort alter their natures, when they are either cõmanded or forbidden by a lawfull Magistrate: and may not be omitted at every mans pleasure, contrary to the Law when they be commanded; nor used when they are prohibited.*

The *quality* of the persons to whom ye are commanded to yeeld obedience, ye have already heard: The *manner* of our *obedience* followeth.

Aug. *Ser.* 7. *ad fratres in eremo, &c.*

Obedientia sine discretione cassa est, & vana, sayes S. *Augustine*: *Obedience* without discretion is vaine: but he tels you how, *non ex parte obedientis, sed præcipientis*; not in him that obeyes, but in him that commands. That lights upon him that is the author of the edict; and not upon the conscience of him that's obedient. *Tho. Aquinas* distinguisheth of a threefold obedience, which I may apply to that which is due to the Fathers of our Church: *viz.*

T. Aquin. 22. 22. *q.* 104. *art* 5.

1 *Sufficiens ad salutem*: That which is sufficient to our salvation; which bends in humility unto what it stands ingaged.

2 *Perfecta*

2 *Perfecta, quæ obedit in omnibus licitis:* such as is conversant only about such things as are lawfull.

3 *Indiscreta, quæ etiam in illicitis obedit:* such as questions not the lawfulnesse of the thing commanded; but by a too *facile*, and un-man'd disposition, yeelds in obedience to matters unjust. Now whereas in another place afterwards the same * *Schoole-man* questions; *Vtrum obedientia pertineat ad perfectionem religionis?* Whether obedience concurs to the perfection of Religion? His conclusion is affirmative: *Non quasi indigentes dirigi ad perfectionem acquirendam; sed quasi per hoc se conservantes in eo quod ad perfectionem pertinet.* Should I english *Aquinas* I must make use of the distinction betweene *Incipiens*, *Proficiens*, and *Perfectus*, before I should render satisfaction to some curious inquisitors; and in conclusion (for ought that I know) they might prove as captious. I shall leave them to their frowning opinions; and conclude this point with S. *Bernards* determination; *Verus obediens mandata non procrastinat; sed statim parat aures auditui, linguam voci, pedes itineri, manus operi, & se totum intus colligit ut mandatum peragat imperantis.* The obedient Christian upon his first command devotes himselfe wholly to the observance of his command.

* T. Aquin. 22. 22. q. 186. art. 4

I have done with your *obedience* required to the *doctrine* of the reverend *Clergie*, implied in the word πειθεσθε, *obey*. I come now to your obedience required to the *discipline* of the Church, included in the other word ὑποτασσεσθε, *submit your selves*.

Ex malis moribus bonæ nascuntur leges!
badnesse of conditions procured the goodnesse of Lawes. *Vt quos natura ipsa in officio retinere non poterat, ij magnitu-*

dine

dine pœna à maleficio ſubmoverentur, ſayes *Marc. Tul. Cic.* that puniſhment might ſupply the defects of nature. What was the ground of our Lawes, is the ground likewiſe of our *obedience*: for (ſayes *Iohannes Arboreus*) *Nos propter peccatum alijs hominibus ſubjecti ſumus*. Sin brought in ſubjection: *Nam natura omnes æquales genuit; ſed inæqualitas quæ acceſſit ex vitio, eſt ordinata ex Dei judicio, unde nos oportet obedire hominibus*: for nature intended an equality at our generations; but the pravitie of our diſpoſitions was the cauſe of inequality in our perſons. No marvell then that the Church may not want her *diſcipline*, when ſo many of her members will not want their defaults. Our Apoſtle not ignorant of the need of power in Eccleſiaſticall governement, inſinuates the neceſſity in his precept to *ſubmiſſion*: *And ſubmit your ſelves*.

But durus eſt hic ſermo. Diverſe will better reliſh our doctrine than our *diſcipline*, and will be content to *obey* ſo they may not *ſubmit*. Miſerable men as they are, they would faine go to Heaven, but they are loth to ſtoope low enough to enter in at the gate. Did they but conſider, or propoſe unto themſelves the true and juſt ends of *obedience* and *ſubmiſſion*, I preſume their depraved judgements would eaſily condeſcend to the neceſſity thereof. Let *Hemmingius* tell them of his twofold end thereof: *viz.*

1 *Vt honeſtâ, & gravi diſciplinâ politeia eccleſiaſtica gubernetur*: for the governement of the Church by grave and religious *diſcipline*.

2 *Vt obtemperantes miniſtris Dei, conſequamur promiſſam immortalitatis gloriam*: that by our *ſubmiſſion* we may inherit the promiſed crowne of immortality.

Well then, we muſt not only be obedient to the *precept*, but alſo ſubject and conformable to the *government*. Yea, moreover (if *Ludovicus Tena* may ſpeake) *Non tantum in*

his

his quæ ſunt de jure divino, ſed etiam in his quæ ſuperaddunt de humano; quorum obſervantia paci, & tranquillitati eccleſiæ expediat; vel ad mores bonos aliquo modo conducat, ſaltem ex parte finis, licêt res de ſe ſit indifferens: not only in things directly commanded in ſacred writ; but alſo even in things which are added by the *reverend Fathers*; conducing either to the peace of the Church, or to the good behaviour of men; yea, though in themſelves the things be indifferent.

If this be true (as no man I am ſure can juſtly deny it) what ſhall we account of the impudent diſturbers of the *Hierarchie* of our Church? What, not a *Biſhop* to governe? Shall their *Lay-Elders*, forſooth, (ſuch as the *Elder Church* never dream'd of) and their *handicraft-ſticklers* in eccleſiaſticall matters, uſurpe the authority that belongs to the *Prelates*? Alaſſe (my brethren) ye know 'twas *Plato's* determination touching Common-wealths, *Tum demum fore beatas res publicas cùm aut reges ſaperent, aut ſapientes intelligerent:* that they'd then beſt flouriſh when Kings grew wiſe; or wiſe men Kings: and ſhall it not hold ſo too in the Eccleſiaſticall diſcipline? Muſt a *Dictator ab aratro* be preferred before a learned *Doctor in divinitie*? Muſt we neglect the Vniverſities to rely upon *Enthuſiaſmes*? Away with theſe ſchiſmaticall diſturbers of our ſorrowfull Mother. Shall our moſt reverend Clergie have all the labour, and ſhall their requitall bee nothing but mallepert diſobedience? *Calvin* himſelfe determines, that *honour* of duty belongs unto them. Saint *Bernard* tels us, *Parendum eſt ei tanquam Deo qui nobis eſt vice Dei, in iis quæ non ſunt apertè contra Deum.* We muſt ſubmit to him as God, who

Calvin *in loc. Paſtoribus ergo non tantum obedientia debetur, ſed etiam honor.*

is placed over us as God, in all things not directly contrary to the word of God. And who is that, but (in, and over both Church and Common-wealth) our gracious and dread Soveraigne: under him immediately in the Church the moſt reverend Arch-biſhops: and ſo deſcending to every particular, and Parochiall Prieſt? Every ſuch particular Rectour of a Pariſh receives that command from God which we finde in 1 *Kings* 20. 29. Keepe theſe men; if by any meanes they ſhall be miſſing, then ſhall thy life be for theirs: and ſhall they have no reſpect; yea, though they are the moſt inferiour of the Apoſtles? Yes doubtleſſe, or elſe when God ſhall queſtion them in the words of the Prophet, *Ier.* 13. 20. Where is the flock that was given thee, that beautifull flock? If they reply, that they were loſt through their owne *diſobedience*, God will certainly ranke them among the Goats, which ſhall be ſeparated from the Sheepe. 'Tis true that *Iacobus Faber Stapulenſis* tels us of ſome, *Qui ſuis non invigilant, quia ſui non obediunt*; who neglect their flocks, becauſe they neglect their *obedience*: but he concludes, *hi inutiles ſunt gregi, & grex illis*; theſe are unprofitable to their flocke, and their flocke to them. The argument then holds currant, *A minore ad majus*: If Parochiall diſcipline requires ſubmiſſion in the Pariſhioners to their particular Paſtor; ought not much more both Sheepherds and Sheepe, both Prieſt and People, to ſubmit with all reverence and humility to Epiſcopall, to Provinciall diſcipline? The crimes of our age are too epidemicall to give me leave to flatter my ſelfe with a beliefe of a generall integrity, and concionable, lowly *obedience*. I know that among us

Iac. Fab. *Stap. in loc.*

are

are diverſe of Saint *Paul's* ἄτακτοι, unruly, and diſorderly perſons, ſuch as hee found among the *Theſſalonians*, 1 *Theſſ.* 5. 14. Yea, and of his ἀνυπότακτοι, ſuch as hee complaines of in the firſt of *Titus*, *verſ.* 10. But let his command be fulfilled, *Warne them*: and if that will not ſuffice; ſhall authority ly languiſhing in deſpare of redreſſe? Shall the inſulting oppoſition of head-ſtrong perverſeneſſe, foile the juſtice and pre-eminency of power? Nay rather let the ſharpeſt edge of Eccleſiaſticall Diſcipline make an inciſion, than the gangrene bee ſuffered to run into an univerſality.

The time is ſpent. I ſhall conclude in a word of Exhortation.

Firſt to you (my reverent and learned brethren) I muſt crave leave to addreſſe my ſelfe, not for your information, but your remembrance. *Obedience* and *Submiſsion* in the inferiours, is commonly grounded upon the examples of their betters. Yee know your Obligations to *Epiſcopall* juriſdiction: let mee beg your continuance in the practiſe, for I doubt not your ſubſcription. If the Sunne bee eclipſed, the whole hemiſphere is obſcured. Let your burning Tapours light the Laity to a ſight of their duty; and your carefull practiſe invite them to *ſubmiſsion*. Your *Canonicall obedience* requires your obſervance; and your ſacred functions will challenge imitation. For mine owne part, if I am too young to admoniſh, I am not too old to learne. Your graveſt examples ſhall make mee travell in your religious

ſteps; and your learned precepts ſhall make me your diſciple.

To you (my beloved of the Laity in generall) I ſhall preſcribe the duty of *obedience* and *ſubmiſsion*, ſuch as yee have heard mee allready treate of. Correct the fury of your unhallowed vices; and trace the way which your Divines preſcribe you. Let their *diſcipline* bee your governement; and their *doctrine* your practice. So ſhall your *obedience* be crowned in the end with joy, and your *obſervance* with eternall reward.

To you in particular (who are elected the *Guardians* of your ſeverall Pariſhes) I muſt preach both *obedience* and *diligence*. Remember that GOD whom yee called upon to witneſſe the promiſe of your fidelity. The enormities of your Pariſhes are your owne particular crimes, if yee proceed not legally in your juſt preſentments. Yee remember your oathes; and yee know the puniſhment provided for *perjurie*; wherefore let him that hath *eares* heare. *Affection* is a *Traytour*, and *favour* is a *Paraſite*: *briberie* is deceitfull, and *neglect* is damnable where they win the perſon to abrogate his oath. Your *cauſe* is juſt; feare not *detraction*: your *oathes* are religious; vallew not the *envious*: yee are ſupported by power; ſhake not at *affronts*.

Thus if every one of us performe our commands, our conſciences will bee our continuall Feaſts. If wee all joyne in *obedience*, and *ſubmiſſion* to the powers below, for the ſake of him who

who ſitteth above, our lives ſhall bee free from diſtractions here; and our deaths ſhall open to us the gate of eternity. Even ſo, O God of Heaven, guide us whileſt we live in this valley of teares; and afterwards receive us into our Maſters joy.

Amen.

Errata.

Page 9. line 6. for *Latius*, reade *Latine*. p. 12. l. 20. f. *bevet* r. *beare*. p. 15. l. 32. *credo* r. *cedo*. p. 17. l. 27. *notum* r. *nota*. p. 19. l. 33. *inter-lineall* r. *interlineary*. p. 22. in marg. 22. 22. 5. l. 22.

FINIS.

erlegi hanc concionem, cui Titulus Obedience and ſubmiſſion, &c. *quæ continet folia* 15. *in quibus non reperio aliquid bonis moribus aut ſanæ doctrinæ contrarium, quò minùs cum utilitate imprimi queat: Sub eatamen conditione, ut, ſi non intra tres menſes proximè ſequentes typis mandetur, hæc licentia ſit omnino irrita.*

Guilielmus Haywood, *Cap. domeſt. R. P. D. Archiep. Cantuar.*